





In Boston, than there were in Jefferson's lifetime. As Augustine Hittell once said, the average English writer was not willing to vote for a Catholic candidate, but would gladly vote for a Unitarian like Joseph Chamberlain, yet he was not willing to worship with Joseph Chamberlain, and indeed at Christmas time could often be found assisting at Catholic ceremonies in Brampton Dratory.

The United States, however, has never been a Protestant country in any very sophisticated sense. True, there have been very remarkable Protestant theologians, above all Jonathan Edwards; there have been centres of highly critical and learned Calvinist reform like Mercersburg before that famous centre of Germanic scholarship was turned into a prep school. Perhaps only in a country not given to much philosophical reflection on religious problems could Christian Science have known such success.

Dr Ahlstrom is a learned and objective historian but not a very critical one. For example, he has rather naive views on the economic status of Romanism in Europe. Some of the greatest German business empires are Catholic in origin—indeed, have survived the collapse of some Lutheran or Calvinist empires. The role of the Dutch Catholics in the Netherlands is almost entirely ignored. It would have been worth while to speculate why there was comparatively little Catholic Dutch emigration to what became the United States. The background of this phenomenon might perhaps have slightly diminished Dr Ahlstrom's enthusiasm for the liberality of the Dutch Republic. It was a distinguished Dutch statesman who pointed out to a British friend that there was no reason why the Dutch Catholics should feel any enthusiasm for or any confidence in the *morocco*, *chasse*, *de* there are, of course, important Dutch Catholic organizations that work in the Netherlands, and even today in the United States and in London.

Perhaps Dr Ahlstrom exaggerates the non-clerical character of New England. After all, in Scotland the Kirk, even in its non-established branches, was not very different from the Congregational churches of New England and the differences were institutional rather than theological. The disciplines of dissent were represented in the English colonies by Baptists, by dissenting Calvinists of various types and by the somewhat irregularly organized Christians of Rhode Island. The history of the loosely-organized Baptist churches and their competition with the much more rigorously controlled Methodists is one of the chief themes of the book, and one of those most successfully handled.

The weakness of English imperial power is one of the explanations of the varieties of American Christianity. It is not merely a matter of noticing today in southern California the continual florescence of variants of certain types of Protestantism, but also the invention of "new" religions. The proliferation

of original religions, ranging from Bahá'í to Zen Buddhism, is one indication of the passionate, if amateur, theology inside the United States. It is a pity that Dr Ahlstrom does not discuss this phenomenon, nor the very interesting new developments of Romanism in a holy polio where the vices of power were denounced with great enthusiasm late into this century, and were on important political event during the campaign which ended in the election of President Kennedy.

There are two ecclesiastical developments which Dr Ahlstrom deals with in a very learned and objective way which yet perhaps require a slightly more critical approach. More stress ought to have been laid on the influence of Presbyterianism—Scottish Presbyterianism or Irish Presbyterianism. The difference between the background of the New England way and the background of what have been increasingly called the Scotch-Irish might to have been a little more stressed. It is not a little difference between the merely the difference between Princeton and Yale, not to speak of the difference between Princeton and Harvard. It is the difference between the ecclesiastical world in which church order was the chief basis of controversy and, indeed, of war, and the more civilized and less savage religious cities of the New England churches. It was not in England that the defenders of rigorous Calvinism went to battle under the slogan "Jesus and no quarter!" and the analysis of the differences between Presbyterianism and Congregationalism would have been useful, even if today fewer and fewer Americans are at all clear what the difference is, either in England or in the United States.

### The old Baptists and the new

Perhaps more stress might have been laid on the very great differences which were developed in modern times between the old and not highly-sophisticated theology of the Baptists and the much more advanced theology and practice of the modern Baptists as represented, let us say, in the University of Chicago. Even in the South, even in the Deep South, the old and highly emotional religion of the Southern Baptists is less potent than it was. And it is not only in the South that practice and Baptist doctrine have never taken deep roots in Scotland. A consequence of this has been that Scottish theological argument has been far more about church order than what one could call Christian belief. The older dissent sects in Scotland, if one may dare say that word, are in many cases more orthodox Scottish Calvinist congregations in Pittsburgh than there are in Edinburgh or Glasgow.

Dr Ahlstrom, of course, is quite conscious of a change which, one suspects, he thinks is a change for

the worse, away from Calvinistic orthodoxy or Lutheran orthodoxy. True, at no time since the late seventeenth century has American orthodoxy been intellectually impressive either in its Calvinist or in its Lutheran form. One example of this can be drawn from the writings of that remarkable, and not much intelligent commentator on the infant United States, St John Crèvecoeur. After all, a book, however famous, which is written in the belief that Barba is entirely composed of zealous Calvinists instead of being entirely dominated by zealous Catholics does not deserve much serious attention although, alas, it still gets a lot of attention from people who know nothing of the complicated religious history of the Highlands and Islands. But today it matters little that Crèvecoeur is still taken seriously, unless one likes to be unkind and stress that the revelation of his theological literacy reflects on the critical acumen of a great many American academics.

One of the drawbacks of much American writing on the position of religion, or at any rate the churches, in America is the fact that even today American Catholics are not widely accepted members of the American people. It would be easy to give examples of enlightened, liberal, critical Americans who yet have not accepted the role of American Catholics in American society, and have not yet got used to the shock of the life and death of John Kennedy. As Dr Ahlstrom points out, there were some ugly aspects of American Protestantism 100 years ago that were made manifest in the pathological anti-prey of Lyman Beecher and in the popularity of that grizzly version of *Penny Hill*, *Maria Monk*. André Siegfried once said of the French Protestants, of whom he was one of the most distinguished, that they were not really in the *foyer* of France, and the same could be said, was said, of American Catholics.

Archbishop Hughes was a very remarkable prelate indeed, but he was not totally adjusted to American society. Perhaps only Cardinal Gibbons could play the role of a great churchman who was almost entirely accepted by the American Protestant community. But Cardinal Gibbons, after all, was Archbishop of Baltimore, not of New York, the stronghold of American Catholicism, and the stronghold of that part of the American community whose sense of moral and social superiority beats anything that can be produced by Boston or Philadelphia. To see eminent, well-meaning, and well-being handled by highly sophisticated Maryland missionaries in Rome is to have an education in the higher ecclesiastical diplomacy. Yet until this century, Maryland was a very nonrepresentative area of the United States, and many Americans still do not accept, or at any rate unconsciously reject, the claims of American Catholics to be American citizens *a priori*. They are, in the eyes

of many people, still more metics. And a kind of religious prejudice was tolerated in Lady Astor, for example, that would not have been tolerated in an American Catholic of equal wealth and arrogance.

In the American of 1972 it is too late to try to keep the American Catholics down on the farm or down in the factory. It is not only families like the Shivers of Maryland who have found their way to the top, or even the leading Mafia, who represent prominent of American Catholics, socially, intellectually and financially. Now far American Catholics were from being accepted even by the end of the nineteenth century can be illustrated by the fact that few Americans know that Carl Schurz was a Rhine-land Catholic by birth. Few perhaps are conscious of the religious origins of Senator Byrd of South Carolina. In the same way—a point perhaps not sufficiently stressed by Dr Ahlstrom—it is only in recent years that American Jews have been socially accepted. Some, of course, have "passed" like August Belmont. Others have had very brilliant academic careers, and are extremely rich. And yet it would be untrue to assert that there is no painful or irritating anti-Semitism in American society at almost all levels.

If Senator McGovern has some claim to be considered the most disastrous presidential candidate in American history, he was not seriously humiliated by his Catholic vice-presidential candidate, Sargent Shriver, who not only belongs to an old Maryland family but is, by marriage, a Kennedy.

Yet the position of the Catholics has its curious ambiguities. For one thing, American Catholics are far from being united in their political religious valuations. More and more of them have "passed" into the Republican Party, and a number have greater numbers of Jews have done. To be Catholic or a Jew, is still to be two strikes down unless you belong to a very great dynasty like the Kennedys. This has meant that the great changes in the intellectual and social position of American Catholics have been insufficiently noted by enlightened Protestants. A generation ago it would have been not unusual to regard the eastern provinces of the Society of Jesus as one of the most impressive branches of the greatest of Orders. As far as American Jesuits were rising in the intellectual world, or rising in the social world, it was more the German Catholics of the Midwest than the Irish Catholics of the eastern shires who made the preminence. And yet it must be noted that even such devoted Catholics and deeply conservative Catholics as William Buckley or his brother, Senator Buckley, have found it desirable, for various reasons, to go to Yale rather than to Fordham. No Catholic academic institutions—in fact, not many Catholic institutions of any kind—are

totally accepted, and still less so the Jewish institutions which are totally accepted by the Protestant culture of the United States.

### Institutions of the boom

There is a paradox in the situation, for the religious boom which accompanied the baby boom at the end of the Second World War, and the religious boom has still not behind it, it is the steam of church institutions which do not, as a whole, attract the alumni of Yale or Harvard or Princeton. Changes are real and important, but not visibly dramatic. As Cardinal Cooke recently said, the Catholic Church is the only college graduate. This is not quite true, and if it is true, it is only too prone to identify religious snobbery with social religious truth.

Smart convents may be accepted but families which will gladly send their daughters into the care of the Order of the Sacred Heart are reluctant to send their sons to an average Catholic college. The Jesuit seminary has not in fact been transferred to New Haven in proximity of Yale, and although the status of the Catholic colleges is improving, for example, the University of St. Louis, no Catholic institutions are taken as seriously as Harvard, Princeton and Yale, or even the University of California or the University of Chicago.

On the other hand, there is no doubt that, in the universities at least, Catholics are already at all attached to traditional Protestant denominations, the prestige of Catholicism is much higher than it was twenty years ago. At the moment, the University of Chicago has been a centre of Catholicism for scholastic philosophy, and that most of the more cultivated Protestant church leaders are beginning to realize that they are more in common with the branches of the Church of Rome with some of the more capable Catholics in the Deep South or in southern California. William Graham may be an inadequate champion for a former Quaker like President Nixon, but he is not the kind of theologian or religious philosopher to whom persons Americans, especially those who are trying "to make it," send their sons to children.

This situation has produced various changes which Dr Ahlstrom plays down or ignores. Something like the change may be seen, for example, when driving into Detroit around Detroit one can see the churches of obscure Southern sects which are growing, flourishing, and playing down or ignores. Something like the change may be seen, for example, when driving into Detroit around Detroit one can see the churches of obscure Southern sects which are growing, flourishing, and playing down or ignores.

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The Northern fundamentalist theologians do not share either the faith or the optimism of a great many Southern Baptists. In the Deep South, at any rate, there is a traditional devotion to the Reformation inheritance which seems more deeply rooted than the more intellectually impressive theological position of the Northern brothers. In this way, American Protestantism is more democratic than it was a generation ago. It is not a question of great churches on Fifth Avenue or on the campus of the University of Chicago. It is more a question of the survival of churches of Negro or Spanish Harlem. It will indeed be a paradox if Rome succeeds in monopolizing learned theology while the Baptists and Methodists fall back on the more primitive traditions of Roger Williams and John Wesley.

In American Protestantism and, indeed, in American Catholicism,

there is a deeper question of Christian orthodoxy than was conceivable fifty years ago. It is, indeed, difficult to ascertain in some cases exactly what the religion of some very prestigious Protestant academic institutions is; and it is not always easy to decide what is the present theological stance of American Catholicism. Leadership in the Roman Church is now much more sophisticated than it was in the youth of Paul VI, and most of that leadership is French or German or even British and, in an increasing number of cases, actually American.

Worthy of very serious note is the degree to which the more learned American Protestants and the more learned American Catholics realize that they are fighting a joint battle against what in the not remote past would have been called "infidelity." Dr Billy Graham still picks them in and is welcome at the White House, and it still remains true that having breakfast with the President is not regarded as so deeply a religious

phenomenon as perhaps President Nixon and his more or less resident chaplain believe. In fact, American Christianity and perhaps American Judaism are losing traditions, fired two generations ago, first of all in Germany and then in France.

The modernist controversy in all these Churches may be out of date, but it has not been replaced by fundamentalism. And this, of course, presents great problems in the evangelistic work of the Christian churches where the clergy may be so busy adjusting to the challenge of our difficult times that they forget some of the pastoral functions as seen by the laity. At any rate, the more intelligent or the more astute politicians of all the more sophisticated branches of Christianity know that they are faced with a great crisis of faith and practice for which the singing of "Faith of Our Fathers" is not an adequate remedy. And in this world the failure of Catholic church leaders effectively to lead the Churches of southern

California or the Negroes of Harlem may appear in the not very long run as the *gran rifiuto*. Maynouth is the center of a great deal of modern light, even if most of its labors are not, and one may assume that, in an age in which the Archbishop of Boston is of Portuguese origin, all things are possible.

All Christians may be fighting the same battle, and the more sophisticated branches of Christianity with headquarters in Rome, Geneva, Edinburgh, and even Canterbury, have more in common than they have things which divide them. We know how much of medieval Christianity was believed in and preached by Luther and by Calvin. We know how much modern priests in France and Germany, even in the United States, are willing to learn from the spiritual life of Reformation churches. And for the first time since the first settlements in Virginia and in Plymouth Colony, Christianity is not visibly on a sellers' market.

## The non-containmentment of Hitler

COLLIER, NICHOLAS DAKIN

THE CAMBRIDGE UNIVERSITY PRESS, 1972. Pp. 288. £12.50.

It is sometimes embarrassing for official historians to know that of exponents are already at all attached to traditional Protestant denominations, the prestige of Catholicism is much higher than it was twenty years ago. At the moment, the University of Chicago has been a centre of Catholicism for scholastic philosophy, and that most of the more cultivated Protestant church leaders are beginning to realize that they are more in common with the branches of the Church of Rome with some of the more capable Catholics in the Deep South or in southern California.

William Graham may be an inadequate champion for a former Quaker like President Nixon, but he is not the kind of theologian or religious philosopher to whom persons Americans, especially those who are trying "to make it," send their sons to children. This situation has produced various changes which Dr Ahlstrom plays down or ignores. Something like the change may be seen, for example, when driving into Detroit around Detroit one can see the churches of obscure Southern sects which are growing, flourishing, and playing down or ignores.

policy will be of interest primarily to specialists in history, and more general interest are the accounts of the visits of John Simon and Anthony Eden to Germany, and of the latter alone to Eastern Europe, followed by the very full record of the Stresa Conference. The public admission of German rearmament, the failure of attempts to organize an eastern equivalent to the Locarno Pact, mark obvious stages in the march to war. More than once in this period war was thought to be actually imminent by some observers, though not by the British Foreign Office. Two of Hitler's main objectives became increasingly clear: to divide Britain and France, and to convince both that the real danger to peace emanated from the Soviet Union. The exaggerated importance accorded to Mussolini is also plain.

Even allowing for the limited scope of the new volume, it is impossible to overlook the inward-looking narrowness of vision of the Great Britain and the world outside Central and Western Europe scarcely existed for them, apart from the question of colonies. It is true that future volumes are to deal separately with relations during the same period between Britain, Japan and the United States and with the United States and the United States. But the very fact that a few months ago he was inclined to let Japan and even Italy set away Moscow, and fever from Tokyo and Washington, serves as a reminder that these capitals were scarcely reckoned to have any standing at all in relation to the problems which really threatened world security.

When it is recalled that only a few years later, in the crisis which culminated at Munich, one of the factors which deterred Britain from war was the negative reaction of the Dominions, it is remarkable that these documents contain almost no reference to them, and that the single expression of alarm at the prospect of war from the South African government, contemptuously dismissed by Robert Vansittart.

The narrowness of vision reflected in the documents was a reality, and simply a chance outcome of the editors' method of selection. They quoted, for example, Baldwin's frustrated remark about Britain's frontier being on the Rhine, not on the cliffs of Dover, which so angered Hitler. In its apparent context, the remark seemed to enlarge the defensive perimeter of Britain. But in its real context, which was a reconstruction of the Defence Committee, it represented a commitment to the construction of the DRC had put forward an estimate of £75 million for a balanced, global programme. Neville Chamberlain, then Chancellor of the Exchequer, insisted on cutting the budget by one-third on the ground that the chief danger now came from Germany, not from Japan, and that the German danger was primarily an indirect support of Vansittart, who was so preoccupied with the German menace that he was inclined to let Japan and even Italy set away Moscow, and fever from Tokyo and Washington, serves as a reminder that these capitals were scarcely reckoned to have any standing at all in relation to the problems which really threatened world security.

The main fault was perhaps a failure to appreciate that Hitler was an unprecedented phenomenon. Diplomats are trained to deal with rational human beings, however hostile or disagreeable. If they realized that Hitler was something different, as perhaps Eric Phelps in Berlin sometimes did, they had no technique for handling it. Phelps, a master of diplomatic phrase, rather cynically, it appears that some of his despatches were actually withheld from ministers outside the Foreign Office for fear of leakage. It is not certain, on the whole, that he would have been much the wiser

for reading them. As the editors mildly comment, his reports "were shrewd, often brilliant, caustic and, on the ultimate issue of Nazi intentions, perhaps indecisive," but he did hold out hopes that Herr Hitler still regarded an agreement as expedient. That is about the best that can be said of the best of the bunch.

Although this volume is a tragic monument to weak policy and ineffectual diplomacy, it is also a triumph of scholarship. The editors have not attempted to impose a pattern on the documents, which are chronologically arranged under the most general chapter-headings. An excellent summary of every document at the beginning of the book serves most of the purpose of an index. Unobtrusive footnotes provide essential identifications, links between the documents and clues to public events which were almost too public to be recorded in telegrams or despatches—for instance, the assassination of the King of Yugoslavia with the French Foreign Minister. The inclusion of a few private papers which are not in the Foreign Office archives has also been useful. (It is only from a series of these that the practicing some of Philip's despatches from the Cabinet in general is known.) Altogether this is a superbly edited and annotated diplomatic history of a murky period.

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## Mapped out

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and the Indian Oceans are very large and informative and are so.

Howoi, Mauritius and St Helena  
sn frequently are unmapped on any

(Occasionally, the arrangement of the limbs is infelicitous as on the face)

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duction for those who want  
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While the Times Concise Atlas

basically a physical atlas with a few political maps. Phillips' book is mainly political and

is coloured to show countries, and administrative divisions. Even the

some idea of relief beneath the political colouring. Its type is clear

and even the smallest oarles can  
easily read. It has fewer pages  
and a better index.

only about 44,000 entries, but the prize is correspondingly a great deal more.

lose. Any comparison between the two atlases would be invalid, for

different needs. Each is a most successful example of its kind.

tion has so greatly improved during the last fifteen years or so.







## Books received

### Aviation

MISSING, KENNEDY. *Account of World War II. Second Edition. 272pp* including unnumbered plates. Ian Allan, £2.20.

Some 500 different types of aircraft used by the six powers are described and, in most instances, illustrated. They include minor types which were relatively little service, transports, and even a few gliders. The survey is therefore remarkably comprehensive. A few of the photographic reproductions are in colour and all the pictures are well printed.

### Biography and Memoirs

FARSON, DANIEL. *Marie Lloyd and Music Hall. 176pp. Pinn. Stacey, £3.*

Daniel Farson's biography of Marie Lloyd is set between accounts of the early history of the halls, of their decline and of the author's attempts to revive the halls' style of popular entertainment. The writing is occasionally slipped but the book makes a worthwhile contribution to the literature of its subject, especially in rectifying some long-accepted errors and misrepresentations concerning Marie Lloyd's private life. The nature of her art is ingeniously explained and her character and way of life emerge particularly strongly because Mr Farson has taken evidence from her surviving associates. The illustrations are well chosen and informative.

GILLEN, REINHARD. *The Ghetto Memoirs. Translated by David Irving. 381pp. Collins, £3.50.*

This English translation of a work whose German edition has already been widely reviewed (it was noticed here on January 14) claims to include new material not incorporated in the original, and thus to be "the first full edition" covering the German master-spy's whole career from 1942 to 1971. The new material proves an insertion to consist largely of the author's strongly critical view of the *Deutschland* of the German Government, and the allegedly honest effects of this policy for the German national interest are illustrated by a photograph of the Chancellor and two of his colleagues taken in Moscow in 1971. General Gehlen's "new material" possesses no historical value and the book remains a highly tendentious and selective account of its author's career.

SWANSON, E. W. *Sort of a Cricket Person. 318pp plus unnumbered plates. Collins, £2.75.*

E. W. Swanson himself volume large in this admirably written volume—glance at the photographs is evidence enough of that—but looming large, physically and metaphorically, comes naturally to him. When he was younger, his broad streak of egotism threatened to turn into arrogance, but his religious convictions and perhaps his experiences in a Japanese prisoner-of-war camp—and the pages he devotes to them are, significantly, the best in the book—averted that danger. This is a success story, and certainly the delights in the form which his writing and broadcasting on cricket have brought him. There is something of the schoolmaster about him; his judgments of human trends and isolated incidents are generally right; his prose presents a decent, spare directness.

### Classics

GRONFAR, F. R. D. (Editor). *The Annals of Tacitus. Books 1-6. Volume 1: Annals 1-54. 307pp. Cambridge University Press, £7.50.*

This is the first of a four-volume edition of Tacitus's *Annals* 1-6, the first major edition in English for some eighty years. It contains a general introduction, dealing with textual problems and aspects of Tacitean historiography, and a commentary on chapters 1-54 of Book I. Though Tacitus was fortunate in his earliest editors, the Medicean codex of *Annals* 1-6 has never ceased to challenge the ingenuity of scholars; but against much excessive and arbitrary use of conjecture there has in this century been a reaction, led by "the Swedish school", encouraging editors to preserve at almost all

costs anomalies and inconsistencies in orthography, in grammar and in syntax. This view, which suggests that Tacitus "is capable of anything if he can avoid the normal, the monotonous, the conventional", is rejected by F. R. D. Gronfar. For him Tacitus is a methodical and self-conscious stylist whose innovations are never arbitrary, and who maintains a constant stylistic level. The notes examine textual points in detail, and no less fully elucidate the author's motives and aims in writing the *Annals*, especially in his depiction of the character of Tiberius. This edition should prove no unworthy of Professor Gronfar's great predecessors, Lipsius and Pichena.

### Design

MOLLEVANT, H. D. and KENNEDY-BUONICCONTI, JOHN. *Three Centuries of Engraving in Colour. 328pp including 514 plates. Michael Joseph, £7.50.*

This book consists principally of colour plates of very varying quality. The reproduction of the Queen's jewel cabinet made by Riesner for the Comtesse du Provence, for example, is a travesty, as is the red hot cabinet by Vile from the Victoria and Albert Museum. These plates are accompanied by brief linking chapters which do little to illuminate the pieces illustrated and in which generalization is carried to the point of being meaningless or even totally inaccurate. When we are told portentously that "great financiers engaged French designers to have their way on an ambitious scale in the neo-classic vein" the expert must suppose the authors have a Live de Jolly in mind (why not name him?). He was not a financier though his father and brother were both in the tax firms. Proof-reading has been less than adequate. Although like most persons in the eighteenth century, Goudreaux and Van Rismolburgh spelled their names in a variety of ways in documents, they never, it seems, used the forms appearing on pages 122 and 158. A book to put into the hands of experts only; it is too dangerously misleading for the lay.

### Drink

AMIS, KINGSLEY. *On Drink. 109pp. Corgi, £1.*

In matters alcoholic Kingsley Amis may be accused a hardliner. For his cocktail recipes, derived or his own, have a spiced content high enough to leave the reader in doubt that he would be the last to deny the short-term benefits of alcohol in depth. So one would expect to take him seriously his advice on wines, though he has an eye for the inexpressive. Part of his book appeared in a weekly column supplement, but unfortunately the illustrations that can be carried off in an article pulls on the colder pages of a book. Also, this taste of writing when devoted to drink inevitably leads to the lack-lustre anti-wine sobriety no less noxious than its opposite. However, Mr Amis is for too experienced an author to be boring, or without practical value the spirit, lusts. He can be very funny, as in his "Menn Sod's Guide" to sparse alcoholic entertaining, and he is down-to-earth in his treatment of hangovers.

### Natural History

HENRIK, U. P. (Editor). *Sturtevant's Reddy Plants of the World. 686pp. New York: Dover. Distributed by Constable. Paperback, £2.50.*

Dr E. L. Sturtevant (1842-1896), a prodigious writer, farmer, botanist, physician and first director of the New York Agricultural Experimental Station, had an encyclopaedic knowledge of edible plants, their history, variations and uses. Now that the demand for food increasingly overshadows the supply, it is appropriate that his extensive notes should again be made available, together with a biography and bibliography of his versatile writings.

STANTON, J. D. A. *Forests of Nepal. 181pp. John Murray, £6.50.*

This magnificently produced book, containing 156 colour photographs and numerous maps, is specifically designed to enable the reader to identify the individual species of flora in Nepal. But it covers wider ground than this. The author explains how he was gradually led by the experience gained in the course of his many journeys in Nepal to change their purpose. No longer content to amass a comprehensive collection of plants for the Natural

History Museum, he became interested in the vegetation as a whole. The list of the forests which he successfully undertook is impressive, including expeditions to regions of Nepal never previously penetrated by botanists. J. D. A. Stanton's perception, careful industry and knowledge are apparent in Part I of the book in introducing the reader to the climatic and vegetational divisions of Nepal, describing the Terai and the outer foothills; the Midlands, with their four divisions; the Himala-lumina area; the dry river valleys; the inner valleys and the arid zone. In Part 2 he describes the forest types: tropical and subtropical; temperate and alpine broadleaved; temperate and alpine conifer. Part 3, perhaps the most outstanding contribution to his subject, contains notes on the distribution of species, divided into two main headings with numerous sub-headings. The first heading covers temperate and alpine flora; the second tropical and subtropical flora. Five maps and eleven tables complete a survey as unique as it is valuable. It is unfortunate that the folding map bound with the book did not follow the publisher's specifications and is difficult to read; but a revised version is supplied.

### Photography

MANFÉ, HAZARD. *Color Design in Photography. Translated by E. F. Linscott. 106pp including unnumbered plates. Fiedel Press, £4.*

Written by a lecturer in photography at the School of Industrial Art at Woodstock, this is an attempt to provide an intellectual explanation—with the aid of the author's own colour photographs and nine-point triangular colour charts—of the subject of colour aesthetics. As he states in his introduction, his principles are based on the teachings of Goethe, Ruge, Beaud, Chevreul, and Hilke, and they cover colour contrast and harmonies, the meanings of individual colours, and the special problems of composing in colour.

Much of the argument is arbitrary. Why, for example, should the three primaries of yellow, red and blue be associated respectively with the elements, square and circle? This is mysticism. The important physiological effects of colours on the eyes, such as colour perspective, are not mentioned, and on the whole this is not a particularly helpful work on a highly intractable subject. The composition of many of the pictures is pedestrian and tends to set the climax at the weakest point: the centre. Four of the seventy-three colour pictures, however, are brilliant. Apart from its old-fashioned use of semi-serif type, which never makes for easy reading, the book is well produced.

### Railways

ANDERSON, W. J. V. and CROSS, D. *Steam in Scotland. Volume 2. Edited by Brian Stephenson. 114pp including unnumbered plates. Ian Allan, £3.50.*

A handsome collection of photographs, all from private collections, is a summer—depicting the later years of steam north of the Border. There are plenty of post locomotives by Gresley on view, but also some good "natives" like the Glen. Because of the abundance of northern geography Scottish railways were sometimes very difficult to build, but they fit beautifully into the landscape. Although the plates are intended to illustrate locomotives at work, in which they succeed, they illustrate also and with distinction the face of Scotland.

BAUGHMAN, PETER E. *The Chester and Holyhead Railway. Volume 1. The Main Line up to 1880. 324pp. Newton Abbott: David and Charles, £4.20.*

Peter E. Baughman retells in lively fashion the building and early years of operation of the Chester and Holyhead, which represented an historic stage in an improved route from England to Ireland. Even those with only the faintest interest in railways should savour the story of the design and construction of Robert Stephenson's great bridges at Conway and Menai in which one sees plainly his modest, daring and inventive genius. At the founding of the first immense tube of the Railway Bridge there was a cloud of witnesses, among them at least two notable engineering contemporaries, Brunel and Joseph Locke; and when all was done in the accompaniment of canvas and cheers they rightly trusted the success to champagne.

### Social History

OSBORNE, MICHAEL. *The State Barges of the Stationers' Company, 1680-1850. 109pp. Stationers and Newspaper Makers, £2.25.*

Middle-aged Oxford historians will remember the City Livery Company barges strung out along Christ Church Meadow, serving as headquarters of the college boat clubs and still sporting their college flags in Eight Week as pale reminders of the banners and pennons of their former civic glory. One of them—in seems uncertain whether it was the Exeter or Bristol barge—had been the state barge of the Stationers' Company from 1826 to 1849, the last of five barges which had served the Stationers and their successors in the Lord Mayor's annual water procession to Westminster, escorting royalty on various occasions, and accompanying Nelson's body from Greenwich to St Paul's. From the 1770s it became the custom of the liverymen and their ladies to go on a summer spree to the Mayfair and Grosvenor in the Lord Mayor's annual water procession to Westminster, escorting royalty on various occasions, and accompanying Nelson's body from Greenwich to St Paul's. 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